

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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NOTES.

The true saint will find hell more tolerable than heaven while the piteous cry of a neglected orphan is to be heard in the regions of woe.

Edison has received the highest honors that the Paris exhibition had to bestow upon inventors. Great indeed is the man that maketh light to shine in dark places, material or spiritual.

In the "Contributors' Club" of the *Atlantic*, for December, there are some very suggestive beer figures. Thus far, beer does not seem to have been a first-class temperance missionary. To us it seems a little strange that men should ever expect it to be.

The New Shakespeare Society, of London, has donated a set of its publications to Hiram College, and constituted Mrs. Garfield its first honorary member, in token of its respect to President Garfield, who was a member of the Society.

James Martineau, one of the great nineteenth century seers, in his closing lecture at the Manchester New College, on the 3rd ult., said: "Religion can as little afford to forget its emergence from the conscience, as the conscience to shrink from its transfiguration."

It is refreshing to think Mark Twain has successfully passed out of the list of professional humorists. The publication of his last book, "The Prince and the Pauper," proves him to be a man of letters. It is pathetic to think of a man compelled to earn his bread by the sweat of his risables.

The proverb that says that "iron sharpeneth iron," is strikingly illustrated in Theo. Child's exhibit of how the fire of genius was kindled in the soul of Berlioz, the great French composer, in 1827, by the lines of Shakespeare, written two hundred years previous. The story is told in the *Atlantic* for December.

We are strongly inclined to think that Horace Scudder's "The Children's Book," will be more appreciated, and, indeed, is more needed by the father of to-day than by the boy. We wish parents might be induced to read more children's books, and the children might be induced to wrestle more heroically with grown up literature.

The *Christian Life*, in an editorial, entitled "The Plain Pulpit," tells the story of the beadle who did not like a sermon, because, he said: "It was rather ower plain and simple for me. I like thae sermons best *that jumbles the joodgment and confoonds the sense.*" The editor comes to the wise conclusion "that there is nothing really clever in being unintelligible."

Mother Shipton and her prophecy, together with four or five other monsters, are successfully exposed by M. D. Conway, in the *Harper* for this month; but the fact that the world will not be robbed of these darling myths by a mere recital of the truth concerning them, compels us to find consolation that they are "culture-myths, that date from a time when man made the first discovery that the world is not ruled by brute force."

Chicago, at the present time, publishes over two hundred newspapers and magazines, and, it is claimed, mails more printed matter than any other city on the continent. This increase in the publishing interest has been at the rate of 100 per cent. per annum for the last ten years, if the figures furnished by a city paper are reliable. We wish that as much might be said for the quality as for the quantity that emanates from the Chicago presses.

Good Company, the magazine started, we believe, by Washington Gladden, published in Springfield, Mass., has gone to that land where the printers cease from troubling and the editor is at rest. An exchange says, "It was successful in everything but in earning money." We are sorry for the publishers, but when we think of the print-burdened world of to-day, we are reconciled to any shrinkage in the area of the printed fields, hoping that what is left may be better tilled.

James Freeman Clarke, in a recent sermon, thus wisely describes the ideal minister: "If I were a hearer instead of a preacher, I should wish to have for my minister the man, whether radical or conservative, who loved his work, who said the best thing he knew, who tried to help my soul in the best way he could, who did not think much of his office or of himself, but a great deal of his work and of the truth, who lived from God and for man." The ultimate reason for the difficulty of establishing more noble churches is the scarcity of such preachers as are here described.

In the *Religio-Philosophical Journal*, of Nov. 12th, Giles B. Stebbins gracefully bows himself out of the associate editor's chair, on account of declining health. We are glad to note that Col. Bundy, to whose relief Mr. Stebbins came, is able to return to his post again, and thus the line of editorial continuity is kept unbroken. Both these gentlemen commend themselves to the respect of all friends of rational religion. The Spiritualism they *advocate* is of the spiritual kind, and the religion they believe in is ethical. We wish them good-speed in their hard work.

In response to repeated inquiries from subscribers, we would say we have at present no plans for *enlarging* UNITY, although we are glad to know that some of our readers, at least, are anxious for more. We will strive always to keep them in that hungry condition. We have little faith in bigness. William Cullen Bryant, it is said, scarcely weighed one hundred pounds, yet he crowded eighty-three years full of noble achievement. No, we do not want to be a bigger, we would like to be a better paper. The word of wisdom in these days, to the reader as well as the maker of newspapers, is—beware of muchness!

That is a sad humility that comes to the proud old Commonwealth of Massachusetts—the home of "the proper and the becoming"—to know that her citizen soldiery grossly violated the decencies in the streets of Richmond and elsewhere, while they were on the Yorktown parade. The frankness with which Massachusetts admits the disgrace, and the promptness of Gov. Long

in bringing the sinners to judgment, goes far towards exonerating the Commonwealth. But does it not show that the habiliments of war degraded into trinkets for a parade are demoralizing? The moral value of gold lace and gilt buttons are greatly over-estimated. The world may not yet have outgrown the necessity of desperate methods on desperate occasions, but it is time that an enlightened humanity, professing to believe in the superlative power of religion, should have done with playing war and a mimic soldiery.

It seems as if even the Everlasting Hills have no rights which the American is bound to respect. Their time-honored names, enshrined in the geographies of our childhood and the tradition of our forefathers, are easily dropped in the interests of a new day hero or heroine, and so we now have "Mt. Lincoln," "Mt. Garfield," and, lastly, "Mt. Elizabeth Thompson." Are guide-books to be outgrown as often as railroad time-tables? Radical as we are, we like to be conservative about some things, and so we'll cling to the old mountains. There are other and better ways of honoring the saints and sages of the newer and brighter day.

Mr. Rolfe, in the *Literary World*, tells us that an original copy of the quarto Shakespeare, worth \$500 or more, can be imported to this country free of duty, but that a neat *fac simile* of the same, costing 6s. in London, cannot be obtained without the payment of 38 cts. duty, and adds that "this free and enlightened land is the only one that imposes such a tax on books." Perhaps so; but we are informed by our fellow laborer, W. S. Barnes, of Montreal, that he had to pay 92 cts. duty on a package of S. S. Infant Cards, ordered from this office, worth \$4.80. UNITY's Gospel of brotherhood will not be realized until each nation will be willing to contribute to the wealth of all, and every facility granted to the free exchange of their best commodities.

That was a noble bit of work for reconstruction that General Sherman did the other day, at the Atlanta Cotton Exposition, when he stood up and told our Southern brethren: "I have come to-day to look upon these buildings where once we had battle-fields, and I delight more to look upon them than to look upon the scene which was here enacted sixteen years ago; and I say that every native man and every kindly woman over this broad land takes as much pleasure in your prosperity and in this exposition as do those who are sitting in this presence to-day." Cotton, once the king that undertook to disrupt this country, is to-day the reconciling mediator, whose persuasion over-reaches the angry wrangling of politicians, making North and South conscious of a

common interest and a common destiny. For the sake of the Union, "sixteen years ago," we handled shell and shrapnell, amid the hills of Georgia, under the lead of our commanding officer, General Sherman. Again we are glad to salute our chief, and take pleasure in passing on these more benignant missiles of kind words and brotherly sympathy. What shot and shell failed to do, the magnanimity, which ever becomes the true hero, will accomplish in restoring and redeeming our country, if, perchance, the rabid partizan would furl his flag, and the bigoted politician, North and South, would, for a while, cease his sectional taunts and inflammatory rhetoric.

From an English paper we learn of the touching welcome given to Mr. and Mrs. Farrington, on their arrival in New York last summer, by a family to which his Manchester church had lent a timely hand in the hour of sickness and poverty. That helping hand enabled them to cross the sea to the land that gave them work, health, and school for the children, and where they were prepared to welcome their benefactors at their own table. Surely, greater than Hope and Faith is wisely dispensed Charity.

The *Commonwealth* tells us of a recent reunion, held in Boston, where one hundred and twenty of the Boston public school boys, of fifty years ago, sat down to dinner together, among whom were General H. K. Oliver, James Freeman Clarke, and many an other celebrity. In the sweet moments of conservative thoughtfulness, what UNITY reader, living in a spick, span new Western town, does not realize how hard it is to live grandly in a society that has no subsoil, no holy tradition of past endeavors and triumphs. Happy is the boy or girl that is allowed to grow up in the neighborhood of shrines unshorn of their sanctity. Here in the West, ours is the harder but more glorious opportunity of living in such a way that our lives may prove to be the subsoil for future generations, and our haunts, perchance, become shrines to the unborn. It is for us not to shrink, though we do realize with Holmes, that "living for posterity, although noble, is very lonesome."

While our towns and cities are being inordinately taxed for the erection and maintenance of the somber, upholstered church buildings, which are opened to public use but three or four hours in the week,—and then probably not more than one-third of the sitting capacity of modern churches is utilized,—it is pleasant to think of the gradual multiplication of popular halls dedicated to the humanities, buildings that become the social and ethical centers of the communities they represent, secular churches, they might be called. Such are the Tem-

perance Halls of which *The Signal*, of last week, makes mention of the ones at Evansville, Ind.; Manistee, Mich., and Lewiston, Ills. We regard the great number of Grange Halls scattered through the rural districts, with their admirable, though simple, arrangements for social as well as deliberative gatherings, representing, as they do, much of the better life of the entire community, as coming nearer to the ideal Christian church than a partizan box, dedicated by a sect, with its door guarded by a dogma.

The literary man of *The Alliance* coolly informs us that "George Eliot's absolute lack of humor will make her readers less from year to year." This is a little surprising, when we remember the crisp wisdom and stinging wit of Mrs. Poyser, the blundering sagacity of Mrs. Cadwallader, and the barber-shop of Nello, who had angels painted on the ceiling to regulate the chins of his customers,—he who "would not fetter his impartiality with an opinion." Has our literary neighbor never caught the twinkle in the eye of Klesmer? Has he never visited the "Philosophers" in their Club on one of their "touch-and-go-nights?" Has he never made the acquaintance of Elias, the Minor Prophet, and been compelled to smile, though conscious, with the author, that—

"No tears are sadder than the smile with which I quit Elias?"

Has he not listened to the reform politician on election day, in Felix Holt,—he who said that "when he wanted to believe in Christianity he shut his eyes, for fear he might see a parson?" If there is "absolutely no humor" in all this, and much more of her writing, then we must commend our neighbor to the *Danbury News*, *Peck's Sun*, and the over-merry leaders of *The Alliance*, for his fun.

If Christmas and the holiday season is to be a source of joy, and not of feverish anxiety, let the preparation for it be begun early and matured deliberately. We commend to our Sunday School workers the notice of the new Christmas service, issued by the Western Unitarian S. S. Society, in our announcement column.

KRISTOFER JANSON.

The ordination service of this gentleman, reported in our Notes from the Field, is an event of such significance as is deserving of more than passing note. From the *Literary World*, of the 5th ult., we learn that Mr. Janson was born in Bergen, Norway, 1841; that his father was United States Consul. That after graduating from the Latin school of his native town, he entered the University of Norway, at Christiana, in 1859, and graduated in the theological course in 1865. The young man had planned to enter the Lutheran ministry, but study had made him too rational to be accepted by that church of

many and hard dogmas; so he turned his attention to letters, leading in that movement, now so popular in Norway, that uses the Norwegian peasant dialect for literary purposes, something as Burns did the language used by Scotchmen of the country-side. In this field he has won for himself great fame. The list of his published works numbers seventeen, including stories, epic, dramatic and ballad poetry. He is one of the four poets whose talents are recognized by an annual salary by the Norwegian Parliament: his associates of the laureate circle being Bjornson, Ibsen and Jonas Lie. Mr. Janson has traveled extensively on the continent, represented his government at the Millennial Festival in Iceland, in 1874, and is said to be one of the most impressive orators now living of the strange, genius-endowed and lore-burdened Skandinavian race. Mr. Janson, in turning from the field of letters to the pulpit, yields to the ideals of his youth, and embraces again his first love. That he is by nature and culture a religious teacher, endowed with an ethical, spiritual insight, is apparent to any one who reads the *Spell-Bound Fiddler*, the only story of his available to the English reader. It is a tender, touching story of a soul so constituted that if it reached Heaven at all it must be through "the gate called Beautiful." Harmony, and not doctrine, must bring him to the mountain of the beatitudes, and the tragedy of his life comes from the failure of those about him to recognize this truth. The curse of a priest blights him. The sweep of Ole Bull's bow translates him. Art and dogma are in conflict in this book. Bjornson, who is now being so favorably introduced to the American reader, through the translations of Professor Anderson, in a private letter, writes: "A better and more beautiful protest against all the theological dogmas of the orthodox church can not be found, than in Kristofer Janson's liberal religion, sustained by the purest personal character and by the most charming intellect." That there is need of this protest in America, becomes apparent upon reading Mr. Janson's description of the religious condition of the Skandinavians in this country, printed in our present issue.

On behalf of UNITY readers, we welcome him to America. May his be Thor's hammer to smite the wrong, and Balder's smile to woo the right.

THANKSGIVING—THE HOME FESTIVAL.

UNITY has already expressed its disapproval of Thanksgiving proclamations and of Thanksgiving Day as an occasion for official cant, and the mischievous interference of State with delicate religious problems; but it would hasten to declare its faith in Thanksgiving as the Home Festival, the family-day of all the year. One of the most beautiful chapters contributed to the doctrine of evolution is Miss Cobbe's book on the "Evolu-

tion of the Social Sentiment," in which she shows how the groping ages have reached out towards sympathy; the painful and still incompleting struggles of the man for a home is the pathetic story of the ages. The family is one of the latest and divinest products of that Persistent Energy, the "Power not ourselves that makes for Righteousness." On Thanksgiving Day we would not catalogue wheat, oats and days, so much as life, love and home, in our grateful worship. This outward bounty may bring evil as well as good. It is never a question of the divine resources, but always of the human utilization. We would give thanks for the ever-widening and deepening wealth of the family circle. The *heteropathy*,—to use the significant terms of Miss Cobbe,—of the brute is fading away from the heart of the human. The antipathy of the clan is ripening into the breadth of the republic. Standing armies are giving away to world-expositions. Professors, not soldiers, occupy the seats of our plenipotentiaries; asylums are taking the place of arsenals; States vie with each other in the excellence of their colleges, the humanity of their prison systems, rather than in their powder mills and cannon foundries. The year crowns itself more and more with kindness. In these days God is setting the solitary in families, by teaching us to love those who hate us; to be considerate of those whom we do not like; to have a chair at the family table for those that differ from us. The Thanksgiving Day upon which we write is a faint prophecy of those which are to come. There are yet vacant seats around the table universal. Nationalities, political parties, sects and industries are running little tables of their own, with rivalry and opposition on their family badges; but fresh leaves are to be put in the large family extension table, until there will be room for all to sit around it. Then the golden links of the divine chain of sympathy will reach around the globe, and all men will realize that they are brooded over by the one parental providence, and that in the veins of all creatures flows the blood of a common inheritance.

Looking back into the darkness of past bitterness and selfishness, we realize that humanity has tasted the bitter solitude of the Ancient Mariner.

"O Wedding Guest! this soul hath been
Alone on a wide, wide sea:
So lonely 'twas, that God himself
Scarce seemed there to be."

Escape from this terrible solitude comes to humanity, as to the Ancient Mariner, by learning that—

"He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

All men that are ruined are ruined on the side of their natural propensities.—Burke.

THE DEATH PENALTY.

The discussion in the *North American Review*, for December, on the "Death Penalty," is a timely one. Dr. Cheever and Wendell Phillips have long been recognized as champions of the contending sides in this discussion. Samuel Hand interposes between the chief disputants an argument for the death penalty less biblical than Dr. Cheever, and consequently more humane. Dr. Cheever, with the old-time confidence in the unquestioned authority of the "Thus saith the Lord," no matter where found within the lids of the Bible, plants himself firmly on the sanguinary code of the pentateuch. Indeed, he admits that the gory text, "Whosoever sheddeth man's blood, by man shall his blood be shed," "is the citadel of our argument, commanding and sweeping the whole subject." Mr. Hand urges the protection argument, and also vindicates the vengeance principle, claiming "that the State is a representative of the Divine government, to it the sword of Divine justice and retribution is delivered. Mr. Phillips finds it easy to demolish the biblical argument of Dr. Cheever, and in answer to the argument of Mr. Hand, urges that only the power that can measure guilt can affix the penalty. That it is an abuse of language to apply the word *punishment* to human institutions. That the province of human government ends with protection and prevention; and this, he shows, is best secured by other than the brutal method of the death penalty. He says:

"That capital punishment is not absolutely necessary for the protection of society, in almost any epoch of civilization, is proved by the amplest testimony. Egypt for fifty years during the reign of Sabacon; Rome for two hundred and fifty years; Tuscany for more than twenty-five years; Russia for twenty years of the reign of Elizabeth, and substantially during the reign of her successor, Catherine; Sir James Mackintosh in India for seven years; the State of Rhode Island since 1852; Michigan since 1847; Wisconsin; Maine since 1835; Holland since 1870; Saxony since 1868; Belgium since 1831; and several other States, prove, by their experience, that life and property are safer with no death penalty threatened or inflicted, than in the neighboring countries which still use the death penalty. The evidence is ample and the demonstration perfect; the plea that this fearful penalty is necessary, is no longer admissible. Facts annihilate its foundations. And observe that every such experience has succeeded. The weight of this evidence is not lessened by the necessity of balancing some failure against other successes. All the tracks lead one way. And if not absolutely necessary, the death penalty must be extremely injurious. All experience confirms the universal judgment of those who have studied this subject, and which Rantoul utters when he says, 'The strongest safeguard of life is its sanctity; and this sentiment every execution diminishes.'"

There are statistics of the soul as well as of outward facts; and these show that with the growth of religious sensibility and moral and intellectual power there has been a steady recoil from the vindictive and sanguinary methods of the past. We do not urge the sophistry that there has been a decrease in crime because punishment has been ameliorated; no more do we respect the sophistry that threatens an increase of crime unless the

gallow's tree is made to yield more bountifully its ghastly fruit; but the truth is, that the same causes that reduces crime humanizes the treatment of criminals. The more Christian the community, the more Christ-like will be its conduct towards the depraved and hardened. Hume has shown that the golden age of the gallows was, at the same time, the most lewd and brutal era of English history. These facts do not stand related to each other as cause and effect, but rather as the effects of a common cause. Violence is contagious. The public are in these days feeding on a savage diet. The eagerness to secure the execution of Guiteau is the clamor of the carnal man for vengeance. In common with the civilized world we mourn the loss of noble Garfield, and stand appalled by the assassin's crime. Admitting, for a moment, that this prisoner has put himself beyond the pale of all human sympathy, we still believe that it is a graceless use to make of his poor body to cause it to hang limp at the end of a rope. But we are constrained to acknowledge our kinship even with this poor, disordered, miserable, self-conscious fragment of a man, who is now waiting his doom. He who is at once the most detested and most suffering member of the human family. If we are to claim the honor of a relationship to James A. Garfield, we ought to confess the humiliation of a kinship with Guiteau. The repulsive elements of his character are found lurking in all society. Proud would our posterity be if they might read that the American people, while it carefully protected society from the violent hand, set itself diligently at work to correct the abuses and to eradicate the causes that made the hand violent. Mr. Phillips quotes Bulwer as saying, "Society has erected the gallows at the end of the lane, instead of guide posts and direction boards at the beginning." We can but wish that even now the American people might neglect to erect the gallows, while it devotes itself to the guide post and direction board.

THE GIFT.

Out of all kingdoms under the sun
What shall I bring to thee, little one?

Bring me the smile of my mother's eyes,
Dearer than sunshine out of the skies;
Bring me a kiss from her lips to set
Warm on my cheek, with the tears still wet.

Nay; there are treasures far over the sea,
What shall the flying ships bring to thee?

Out of the silence of unknown land
Bring me the touch of my mother's hand;
Keep thou the treasures of sea and shore,—
Bring me the sound of her voice once more.

Nay; there are wisdom and wealth and power,
Little one, choose of these thy dower.

Give me my mother's sweet love untold,
Better than measureless wealth of gold,
Wiser than wisdom of sages all,—
Let me hear only her soft footfall.

Little one, what thou askest me,
Only Death's angel can bring to thee!

—Ellen E. Chase, in *Woman's Journal*

Contributed Articles.

THE DEW-DROP.

WALTER N. EVANS.

O, tender dew-drop, sparkling in the sunbeam!
In thy sweet bosom, pure and bright,
Mirrored is heaven's eternal light;
Tell me thy secret, for I fain would be
All pure, like thee.

"No secret mine, but simple, glad obedience.
"On surging rivers madly toss'd,
"In ocean's mighty bosom lost,
"For weal or woe, where'er His will incline,
"His will is mine.

"The parched desert not in vain must need me;
"The city's sin-polluted street,
"The fountain, sparkling bright and sweet,
"The snow-clad hill-top, and the vale below,
— "My mission know.

"And when He sees each little task completed;
"When patiently I look above
"For the next mandate of His love,
"Sweet golden clouds bear me before His face,
"For His embrace!"

O, sparkling dew-drop! well I read thy lesson.
No stain can come to duty done;
By work and prayer the victory's won;
And the meek spirit He will ever bless
With His caress!

Montreal.

RELIGIONS AMONG THE SKANDINAVIANS IN AMERICA.

BY KRISTOFER JANSON.

NOTE.—The following was prepared for the private information of the Secretary of the Western Unitarian Conference. The necessity of acquainting others with these facts, in order to secure to Mr. Janson the co-operation he needs, as well as its interest to the general reader, justifies the publication.—EDITOR.

The Norse Lutheran Church has split itself into five separate sections,—namely: 1. The Norse Lutheran Synod; 2. The Norse Danish Conference; 3. The Augustana Synod; 4. The Synod of Hauge—so named for a layman, Hans Nilson Hauge, who appeared in the last part of the eighteenth century in opposition to rationalism and the ministers; 5. The Ellingians—so named for another layman, Elling Eielson, now residing in this country. All these associations are now vigorously fighting and abusing one another in God's name. The first, the Norse Synod, is the strongest and best organized, and had its rise as follows: When the first Norse ministers arrived in this country, accustomed, as they were, to the traditional limits of a State Church, they felt strange and uncertain, and looked about for some support, which they found in the German Missouri Synod, which had already established for itself a theological school in St. Louis, and by the alliance formed between them it was agreed that the Norsemen should have a professor in their seminary, and the young men

wishing to enter the Skandinavian ministry in this country were obliged to attend this University, until a few years ago they established a theological school of their own at Madison, Wis. This Synod has continued an intimate friendship with the German Missouri Synod until last spring, when a dispute arose about predestination, which threatens to divide the Norse Synod, in which case one faction will become enemies to the St. Louis school and the doctrines of Prof. Walther, the leader of the Missouri Synod, a very original genius, but partial and rigorous. A picture represents him as a tall, thin, but tough man, placing his finger upon the open Bible. "It is written," is their motto, and "Where stands it written?" their first question. The Bible they consider inspired even to the syllables and the letters. The writings of Luther and his companions stand next in authority. These, they hold, are the only men in the history of the world who have been able to throw true light upon the secrets of the Scripture. Of course all modern theology is thrown overboard. The work they have to do is to fix with nails the middle-aged opinions of Luther as divine truth. As characteristic of the Missouri Synod, I will give the following quotation from their organ, *Der Lutheraner*, of November 13, 1878:

Not only the *doctrines* of the Bible, but the *stories*, too; not only the chronological order, but what it tells us about astronomy, is all directly inspired by the Holy Ghost, therefore certain and infallible through and through. That the ass of Balaam spoke with human voice is as certain a divine truth as that God in Babel confused the language. In the same way it is as certain divine truth that the sun moves on the sky around the earth as it is that God hath built the earth.

The Missourians also claim it to be a doctrine of faith that the gospel, in the time of the apostles, was preached to the Norsemen and Chinese as well as to the Bushmen and Hottentots, because St. Paul quotes as fulfilled the prophecy: "Their sound went out into *all* the earth and their words unto the *ends of the world*." You may readily understand how foolish ideas such a theory of inspiration must produce. And the Norwegian Synod quite agrees with the Missouri Synod in this method of exegesis. They are necessarily unsusceptible to reasons from science, history, etc. They have use only for scripture passages. These they rub one against the other, and what is left becomes infallible truth. They hunt up one or another passage from some dusty corner in the Old Testament, and build up thereon a whole system of doctrines. In this way the Norwegian Synod defended slavery as a divine institution, because it existed in the Old Testament and is not forbidden in the New. Prof. Walther openly proclaimed his sympathy with the Southern rebels. This stirred up the people so that the Norwegian high school, at Decorah, Iowa, narrowly escaped destruction at the hands of patriots. This is also one of the reasons why the Norse-Danish Conference separated from the Synod. By the same method of reasoning the Norwegian Synod insists that a husband has unlimited authority over wife and children,—a matter that was last year brought into the clearest light by a case brought before an American court between a Norwegian minister and his wife. With the Psalms and some other portions of the Old Testament for authority, this Synod has put up as a creed the duty of Christians to pray God to curse and destroy the enemies

of the church. Into the public prayer for the day of All Saints they have inserted the following nice passage: "Let Satan be trampled under foot, and let that man of sin, that son of depravity, the Pope of Rome, be devoured by the breath of thy mouth."

With such singular doctrines it is not strange that this Synod is very anxious for their sheep, fearing that some may go astray. The ministers are very anxious to isolate the Norse people. They would can them like lobsters, and preserve them by soldering the covers. The first enemy they encounter is the common school, which they concede, in a country of so many sects, must be unsectarian; but a school *without* religion is, they claim, a school *destroying* religion, and so in the excitement of the fight they characterize the public school system of America as "the gate of Hell, the enemy of Christ, licentious, immoral, and teaching nonsense." To counteract this they have established their Lutheran schools; but, unfortunately, some of the Norwegian children belong to the Norse-Danish Conference, others to the Synod of Hauge, others to the Augustana Synod, and with these it is impossible to have anything to do, for their heresies are the finest heresies and therefore the most dangerous. Where they fail to maintain their pure-teaching schools they choose to praise happy ignorance. Many of the Norwegian children grow up in perfect ignorance of the world around them.

This experiment to isolate the parents of a pure confession, and their children, into a little holy society, ends practically in the ridiculous utterance naively dropped by a Norwegian peasant at one of their meetings, "The children ought to be *locked up* until they are sufficiently confirmed in the Lutheran doctrine." The poor man was in despair over the fact that, in spite of shut doors and closed blinds, and all the pure Lutheranism, little glimpse of a sunbeam had stolen into the dusty corner of the children's apartments and was kindling little heresies. This theory of isolation the Synod tries to carry into its higher schools. One of their foremost ministers, Rev. Koren, at the commencement exercises of the Decorah high school, in 1880, said, "All the ideas of modern times, especially the false ideas of freedom, are based upon envy of the authorities. It would be a dangerous thing were such a spirit to enter the Decorah school, and the pupils ought to be proud to bear the true Lutheran stamp through their whole life. This stamp consisted in obedience to superiors in all things, and keeping themselves pure and unstained from the spirit of the times." At last he reminded them "that their most important duty was to worship God and work for his kingdom, by desisting from all vanity, the science, the art and the ability of this world, remembering that though these things could be both good and beautiful but one thing was necessary." With this theory we find condemnation of all the other Lutheran societies in the world. They pity the Lutheran church in Norway, Sweden, Germany and America, but "praise God that in this last country there is to be found *one* society which has been faithful to the pure Lutheran doctrine, the German Missouri Synod." It begins to look as if this confidence is about to be blighted, then they will have to praise God for their society, the only one in the world that represents pure Christendom.

* * * * *

It may be asked, will the congregations submit to these things? I answer, the largest number in the Norwegian congregation consist of poor peasants come here to earn a living; they have neither time nor money to get an education. They are strong, well gifted people, who have inherited from their forefathers piety, respect for their minister, the church and the holy Bible; and when the minister comes and tells them that this doctrine is clearly taught in God's inspired word, and shows them the passage, there is nothing left them to do but to believe. The ministers have transformed the free church into a theological church. They have set up twenty-nine paragraphs about the exegesis of the holy Scriptures. Ninety-five theses about conversion. The whole Christian doctrine, in their hands, is like a drug-store, every creed nicely packed, put down in its drawer and furnished with a label. Previous to their large annual meetings they hold their secret Priest Conferences, into which no layman is admitted. Here they discuss all the pending questions, that they may stand as a firm column against any opposition; and so when, at their larger meetings, some poor peasant, relying upon his reason and moral sense, dares to oppose their opinions, he gets so pelted with passages from the Bible and quotations from Luther down to Scriver's "Treasures for the Soul," that it is not for any man to hold his position in such hard weather. Besides, the ministers have a terrible weapon in what they call "Church discipline." To become engaged or married secretly, to play in a lottery, to insure one's life, to participate in secret societies, to lend money on interest, to marry the sister of one's deceased wife, etc., have been made subject to church discipline. Nothing is so terrible to a Norwegian farmer as public shame, therefore the peasants often behave cowardly and sacrifice their comrades to escape church discipline themselves.

There is no place in the world that the minister of the Norwegian Synod seems to love so much and have so much use for as hell. They keep it burning with fire and brimstone night and day. It leads to hell to leave the congregation; it leads to hell to listen to another minister than their own Lutheran one. It leads to hell not to be obedient to them and their propositions. The fear of hell is the heavy whip they swing over the crooked backs, and I do not doubt that this fear is the combining mortar of their congregations more than the love of God.

That in these churches more depends on the outer form than the inner value, may be seen by their views of prayer. According to their teaching no prayer can be answered not addressed to the *triune God*. None but a Christian can pray. Heathen, Free Masons, hypocrites and all others who do not believe in the trinity cannot pray, but small children may (Ps. viii: 3; Matt. xxi: 16.) When I visited America, two years ago, I remarked to one of their ministers that I believed Unitarians to be as good Christians as any other; he rose angrily and said, "It does not interest me to speak with a man who does not believe in God."

What I have here told applies to the Norwegian Synod; the other Norse Lutheran Societies do not go so far, but are, in many respects, intolerant. Two years ago a Norse-Danish Conference, at Minneapolis, undertook to expel all members of secret societies.

I have thought it my duty thus to set forth the distressing condition of my fatherland's church in America, that you may see that the task which I have set before myself, of preaching a freer gospel to my countrymen, is not to be an easy one. I cannot hope to organize free societies in a hurry. I am sure that all the Lutheran congregations will agree in my persecution. I have already received a slight taste of it in several articles in their religious papers. In one of them they recite the words of Paul as a salutation to me: "If any man preacheth unto you any gospel other than that which ye receive (from the Norwegian Synod) let him be anathema!"

But I will also find my defenders. Besides the members of the above mentioned congregations, will be found many thousands of Norwegian people floating and drifting. Among them I will probably find the first stones for my church, but I am not sure how far I will succeed among them. A large part of them have thrown Christianity overboard, and do not care for any Christian membership. Another part of them are business men, who are afraid to lose their customers were they to declare themselves members of a free church. For it is not among the Norsemen as among Americans, who ask not in affairs whether a man is a Methodist or an Episcopalian, for they have business dealings only with their own fellows, while they look shyly at others as something strange or horrible.

Without the assistance of the Liberal Americans, and the co-operation of the American Unitarian Association, I will be compelled to lay my religious work aside and earn my living by lecturing upon æsthetic and historic subjects. But with such assistance I will put my other lectures in the background and employ all my power in laboring for a free church. In that case I shall hope to stay a number of years at least. In the prosecution of such a work it will be necessary soon to collect a hymn-book, for the largest number of hymns in the Norwegian church are so interwoven with old creeds and singular Lutheran dogmas as to be of no use to me. Finally, may I beg your pardon for engaging your attention so long, and to excuse my bad language, for I am but a beginner and must still compose my letters by means of a dictionary. In a year or two I hope to improve my English so that I may be able to preach in that language. This will be necessary if I conquer the growing generation of my countrymen.

THE RIGHTS OF THE INDIVIDUAL.

MRS. M. S. SAVAGE.

David Swing has given us his estimate of "The Modern Woman," in a sermon published in *The Alliance* of Nov. 14th, and, coming from the brain and heart of a thinker and a sincere man, it wounds immeasurably. But the day for woman to withdraw into her shell and suffer such injustice in silence is past. The time has come when she may weigh many matters for herself, in the kitchen, if it must be, and send the result of her weighing abroad.

Whatever is true of the *exceptional*, does the fact that "two-thirds of the graduates from our high schools are

young girls," go to prove that the *average* man is superior in intellect to the average woman? Is not culture an equalizer of the conditions imposed upon the sexes by Mr. Swing, or by nature, as the case may be? My observation leads me to the conclusion that as man grows more and more intellectual, he becomes refined and emotional; and as a woman learns to think, she grows more dispassionate and considerate. Why should not each gain keener insight by the spirit of the other?

Allowing for a moment the point of man's mental superiority, has not every individual, even to the child, rights that are unconsciously infringed upon every day? And in the order of their discovery, should they not be, and are they not being, respected? If a certain degree of intellectuality be the test for suffrage, surely somewhere down the finely graduated scale of human minds a woman's innate and inalienable right to the exercise of that privilege will appear. The Professor coolly suggests that woman must lead her brother up to that moral or logical light which would enable him to execute prohibitory laws and enforce political purity! In this day of "rings" and "spoils systems," what better means of moral suasion could she wield than the ballot? Because of woman's marked ability to "grasp the right, the true and the beautiful," why not accept Portia upon the Bench as a suggestion worthy of *adoption*, rather than a *conception* only?

Cooksville, Wis.

Notes from the Field.

BIRMINGHAM, ENGLAND.—E. C. Towne, of American memory, takes temporary charge of the Unitarian church at this place, during the absence of R. Laird Collier on his Leipzig mission.

QUINCY, ILL.—On the 13th ult. Rev. J. Vila Blake, pastor of the Unitarian Church of this place, recently preached a sermon on the Michigan sufferers, which moved the congregation to a contribution of \$60.

BRISTOL, ENGLAND.—*The Christian Life* estimates that forty-two per cent. of the entire population of this city attended church on the last Sunday in October. This is not so bad, after all. The organized religious sentiment of mankind is not passing away.

COWPER'S HYMN.—Bishop Littlejohn ordered that the hymn beginning with—

"God moves in a mysterious way,
His wonders to perform,"

be sung at the Garfield memorial services in all the Episcopal services on Long Island.

NORA, ILL.—This field, recently abandoned by Rev. J. Wassall, who has taken up a hopeful work in Michigan, was visited on the 13th ult. by the Secretary of the Western Unitarian Conference. He preached twice, and helped organize the Independent Society of Nora. The field so wisely tilled by Mr. Wassall is bearing a crop of self-reliant souls, who are determined to do what they can for themselves and enjoy as much outside help as they can pay for.

ST. JOSEPH, MO.—A ray of light has suddenly dawned on the loyal circle of Liberals in this far-off town. Joseph A. Chase, of the last Meadville class, began preaching there on the 6th ult. to a hopefully small audience of sixteen. At last accounts the audience had reached twenty-nine, and a UNITY Club, church building,—in short, a Unity church with all the modern improvements was in the air.

BARABOO, WIS.—Miss Mary Graves occupies the pulpit of the Free Congregational church of this place for the year, and judging from the notices of social and literary activities we infer that our hospitable friends at Baraboo, after a long period of somnolence, are enjoying an awakening. This parish, that has for so many years played the part of host to Wisconsin Unitarianism, deserves a large amount of enjoyment from its religion, in return for the great amount of religious enjoyment it has given to others.

A RADICAL'S REVERENCE.—It is a mistaken notion that associates an opposition to certain theological dogma with a lack of just appreciation of the past and want of respect for the dead, as the following telegraphic correspondence and the sequel shows. Robert Ingersoll, in response to an invitation to lecture at Lebanon, Ohio, telegraphs:

"Is there a monument over Tom Corwin's grave yet?"

Answer.—"No, sir."

Response.—"I would not lecture in your old town for half of it."

ROBERT G. INGERSOLL.

Result—A graceful shaft of Quincy granite now marks the resting place of the genial old hero.

REGISTER NOTES.—W. H. Lyons was installed pastor of the Mount Pleasant church, at Roxbury, on the 20th ult.—Rev. Caroline R. James, after a successful pastorate at Brooklyn, Conn., has taken charge of an Unitarian church at Frankestown, N. H.—H. R. Wilson, of the Meadville Theological School, has recently been ordained pastor of the Unitarian church at Wilmington, Del.—San Diego, Cal., is soon to realize the new and important railroad connections, and Bro. Cronyn's society want a little church, not to cost over \$2,000.

NEWARK, OHIO, has a preaching editor, who ought to belong to the UNITY team, judging from the ringing sermon on "Character," which he published in his *Banner* of November 16. We know not who he is, but we feel acquainted, and so will our readers, with every one who can say:

The salvation that we desire is not technical; it is not so much to escape the punishment of sin as it is to keep from sinning. It is not so much to prepare for death as it is to be worthy of life. It is not so much to get into heaven as it is to be fit for heaven. It is not so much to gain the special favor of God as it is to be like God. It is development; it is progress; it is education in all the higher and better senses of that term. In a word, it is moral and spiritual character.

THE CHANNING CLUB.—The October and November meetings of this Club, held at the Union League Rooms, have been well attended. The discussion at the first meeting was on "How to Secure More Regular Attendance at Church," led by Dr. Ingals. The second evening, "Ministerial Rotation and Pulpit Exchange," led by Murray Nelson, Esq. The laymen freed their minds

with great directness and plainness of speech, which exercise evidently did them much good; but if our half a hundred Western ministers could have quietly listened from behind the curtains, it would have done them more good. The next meeting is fixed for December 15th.

LAWRENCE, KANSAS.—Brother Howland, of the Unitarian Church, has been lecturing in the Unitarian church, on "Franklin," and the local papers tell us what his many friends in Michigan and elsewhere will readily believe, that the lecture "stands at the head of the course. Few speakers have the faculty of holding an audience in the breathless silence and of commanding their undivided attention as did the lecturer last evening. In pointing out the steps by which Franklin rose from poverty and obscurity to that of affluence and honor, he directed the minds of the students to the only way of making life a success. He aptly placed before the young men the example of a true American in the highest sense of the term, worthy of emulation, and showed them the only way to reach eminence."

DES MOINES is in the midst of a Sunday war, occasioned by the recent enactment of an ordinance by the city fathers prohibiting all concerts and dramatic performances on Sunday. A mass-meeting was held at the Presbyterian church Sunday evening, the 20th ult., ratifying the same, while Mr. Hunting was addressing a large audience at the same time at the Academy of Music, in the interest of a rational discrimination and the non-interference of the State in matters of religion. Mr. Hunting conceives the possibility of the lower end of Jacob's ladder being found in a theatre. 'Tis refreshing to have the eye rest, in an adjoining column of the same paper that contains these war notes, upon an account of a union meeting called to organize a system of associated charities for the city, and we are not surprised to find Mr. Hunting's name as chairman of the committee.

MILWAUKEE AS AN ART CENTER.—The *Woman's Journal* says that—

Mrs. N. H. Adsit, lecturer on art in the Milwaukee College, and Superintendent of the Art Department (black and white work) of the Milwaukee Exposition, has within the past ten months made the most remarkable collection of pen and ink sketches, etchings and engravings that has ever been shown at any one time in this country. She has at least one thousand prints illustrative of every school of etching and engraving, and these are so arranged as to show the student every step in the progress of the art from its very inception. Some of them are rare and costly prints, such as a bit of a picture covering but a few square inches, valued, perhaps, at a hundred dollars. They have been secured from dealers in the old world and in this country, and from private individuals. Many are proof copies of such artists as Raphael Morghen, Albert Durer, Raimondi; there are eighteen original Rembrandts, of which it is said no dealer in the world can at present show so fine a collection.

It is a pity that such a collection once gathered could not find a lasting band that would keep it together, and permanent lodgment in some institution that would make it available to the student.

THE COLLEGE OF MINISTERS.—This is the name chosen by the Universalists of Michigan for an organization recently perfected, with Charles Flubrer as President. The aim of the organization is to "study theology and pastoral science, and secure the progressive education of the ministry." Twenty members are enrolled, and they

propose to hold semi-annual meetings, the first of which was recently held at Marshall. The work is divided into the following sections, each under the charge of a leader: Christian History and Comparative Religion; Morals and Manners; Pastoral Science, etc.; Systematic Theology; Literary Work and Methods of Study; Social Science; "The Needs of Social and Spiritual Life, and the Ceremonials of Special Occasions;" Pastoral Settlements and the Interests of Unsettled Ministers and Pastorless Churches; The Duties of Ministers as Viewed by Laymen; and Pulpit Elocution. This is a hopeful sign of life. The air of Michigan is a bracing one, intellectually speaking. The Universalist ministry, like every other, must bring their theology up to date, and add to their zeal knowledge, else they go to the wall.

ORDINATION.—Kristofer Janson, the eminent Norwegian novelist and poet, was publicly ordained to the ministry of religion, according to the usages of Unitarian Churches, at the Third Unitarian Church, Chicago, on Friday evening, November 25th. The opening exercises were conducted by the Rev. Mr. Galvin; the sermon preached by Mr. Miln, of Unity Church; the prayer of ordination was given by Rev. Brooke Herford, of the Church of the Messiah; the right hand of fellowship was given by Mr. Jones; after which Mr. Janson followed in an address of rare grace and beauty. A goodly audience was present to enjoy the services, a large proportion of which were representatives of the Scandinavian race. Mr. Janson lectured in Turner Hall, on the West side, in Norwegian, last Sunday, thence went to Madison, where he lectures this week, after which he goes directly to Minneapolis, where he hopes to make the headquarters of his missionary work. The American Unitarian Association have generously pledged him \$1,000 support for the first six months, and we sincerely hope such results as will induce both missionary and Association to persevere in the good work.

THE INGATHERING.

The many friends and students of Antioch College will be pained to learn of the death of Mrs. Eunice H. (Ransom) Derby, the accomplished wife of Prest. Derby, which occurred at her home, in Columbus, Ohio, on the 4th of November. Her long illness (consumption) was borne with characteristic patience and courage.

On going to press, news reaches us of the death of Cyrus W. Christy, who for some time has been connected with the Meadville Theological School. Prof. Christy was a man of shrinking modesty. The few who knew him best will know that a gentle soul, of large endowment and great worth, has passed away.

Supernaturalism,—as something contradictory of and opposed to naturalism, "instead of being something more extensive of it, and co-efficient with it—is already losing hold of all superior theological minds; but it is still allowed to vitiate all theological commentaries and Bible dictionaries and public creeds to the extreme peril of the honesty of those who make and teach them, as well as the perpetuation of an obscurity in the public mind on dogmas and ethics, of a very hurtful influence.
—Dr. Bellows.

Conferences.

THE SOCIAL SCIENCE CLUB OF KANSAS AND WESTERN MISSOURI.

On the 19th of last May a few noble-minded women met together at Leavenworth to consider philanthropy, charity, education and culture. Wishing to enlarge their work, and to draw others into sympathy therewith, they organized under the title of "Social Science Club of Kansas and Western Missouri." Invitations were issued to other ladies in these districts to join the Association. The work was divided into nine departments, and committees appointed for the same. The scope of the work, it will be seen, is wide: Philanthropy and Reform, Art, Domestic Economy, History and Civil Government, Literature, Natural Science, Education, Archæology, Sanitary Science.

An early harvest of wide-spread interest was reaped at the next general meeting, held in Atchison, on the 3rd and 4th of November, 1881. Delegations arrived from all the principal towns in Eastern Kansas and Western Missouri. Papers were read, mostly on practical topics, by ladies previously appointed to this duty. The first was, "What shall our girls study?" This was followed by discussion. A paper on "Women and Science" showed how desirable it is for women, especially mothers, to be familiar with the general facts in science. The "Servant Problem" was next treated, calling forth a lively discussion. A paper by a very gifted lady, Mrs. Runcie, of St. Joseph, Mo., on "Books as Affecting the Happiness of Women," was pronounced one of the best presented.

A pleasant feature of the occasion was a reception given in the evening by the ladies of the Atchison Library Association, who were also the kind hostesses of all the strangers visiting the meetings. Gentlemen were invited to be present at the social, which was furthermore enlivened by good music and recitation.

Friday forenoon was chiefly occupied in listening to reports, verbal and written, from Ladies' Literary Societies and Clubs in Topeka, Lawrence, Hiawatha, Atchison and other towns. We were convinced that there were large numbers of women who were doing excellent work in mutual mental improvement. There was no time for discussion of the papers which followed, although all merited special consideration.

The "Demands of Critics" stated clearly, by briefly referring to the lives of noted men and authors, that this age demands consistency in the life and teachings of intellectual, moral and political leaders. A lady physician then presented some suggestions on the "Care of Infants."

A description of "Old Mexico" carried the hearers to our near neighbor, with its unexplored antiquities and unread hieroglyphics. "Woman—Her Past, Present and Future," was a poetic glorification of motherhood. A very witty and ingenious production, entitled "The Western Woman," by Mrs. Safford, of Topeka, was listened to with delighted attention. An essay on the "Fine Arts" was followed by suggestions in regard to forming

a State Art Association. Some valuable hints were then given on the "Training of Children." An hour in the afternoon was devoted to miscellaneous business. The names of new members were received. If numbers testify of enthusiasm, as doubtless they do, the Association had reason to be congratulated on the success of this meeting, for the majority of those present, about eighty, became members. A final paper was read, on the "Legal Rights of Women in Kansas," followed by resolutions expressing the gratitude and pleasure of the guests. The gentlemen of Atchison received a large measure of thanks, especially the representatives of the press, who had so favorably noticed the meeting, and cordially furthered its work. It was a matter of surprise to all that topics of this nature should have called together so large and appreciative audience of ladies from these parts. It is hoped that the seed sown in the spring, and stimulated to new growth by this encouraging success, will develop into a spreading tree with many branches of usefulness, to blossom into beauty, and ripen much fruit in good work.

F. S.

The Sunday School.

"UNITY" SUNDAY SCHOOL LESSONS—SERIES IX.

Published by "Unity," 40 Madison St., Chicago, Ill.

THE STORY OF THE ENGLISH NEW TESTAMENT

BY N. P. GILMAN.

Lesson VII.

THE REVISED VERSION.

We have seen how the labors of nearly a century of constant revision ended in our Common Version. In the two hundred and seventy years that have passed since 1611, there has been a great advance in the number and the ability of Greek scholars competent to translate the New Testament correctly. Especially within the last hundred years has there been a vast amount of study spent on the text and on the translation, among the learned. The result has been that every student of the original has come to know that our common translation, very good for its own time, has many mistakes and inaccuracies which are plainly seen by the scholarship of our time. Consequently, educated clergymen, in studying the Bible, follow better translations, and in reading it in churches they often make changes from what is before them in King James's version.

But while scholars have made use of more faithful versions, the people of Great Britain and America have had to read the common version with all its mistakes. It was because they wished the ordinary reader of the English Bible to have all the advantages of modern knowledge that the Convocation of Canterbury, in 1870, voted to make a revised version—one which should keep as much of the old translation as faithfulness to the original would permit, and which would, in all probability, be a final version. Sixteen eminent scholars of

the English Church were chosen to do the work, and they invited some forty others from all the important religious bodies of England. Two years later, an American company of about thirty members, made up in the same liberal way, and divided, like the other, into two sections, one for the Old Testament and one for the New, began to co-operate with the English Company. Both held regular monthly meetings; and after ten years of constant attention to the task by the best scholars of England and America, during which the translation was twice revised, the work on the New Testament was ended last year, and the Revised Version was issued on May 17th, 1881. Without reasonable doubt, the new version will, in time, take the place of the old in common use. Scholars will continue to read translations made without any reference to King James's version, but the people at large, after they learn to appreciate the version of 1881, will certainly come to prefer it to the old one. The Revision Committee have kept the old familiar language wherever they could rightly do so; therefore, if one now sets the old version above the new, he is simply preferring error to truth, and setting what Jesus and the apostles did not say above what they did say.

The best way for us, here, to learn why we should adopt the Revised Version, will be to take up, first, the improvements which have been made in the translation alone, without regard to the better text which we now have—improvements which would, in all likelihood, be made by King James's revisers, were they living now. They did their work too hastily, and did not consult enough with each other to secure uniformity in all parts of the New Testament. Let us mark some examples of better translation from the very text that was used in 1611. (1.) The same Greek word is often translated by more than one English word. Distinctions are thus apparently made which ought not to be made. "Eternal life" and "everlasting life," for instance, are the same thing in the Greek: so are "do service" and "be in bondage." It is well, sometimes, to vary a translation, in order to bring out a different shade of meaning, or to prevent monotony; but the authorized version has a multitude of cases in which there is a loss, great or small, from making a change in the translation of the same word in different places. "If any man destroy the temple of God, him shall God destroy," is what we should have in 1 Cor., iii, 17, for example. (2.) One word, on the contrary, is often used to translate two or more different Greek words, and so the original distinction of meaning is destroyed. "Hell" is given as the English for "Hades," which means only the under-world, or spirit-world, with no notion of punishment in it at all, and for "Gehenna," which is a place of torment. "Devil," in such phrases as "possessed with a devil," should be "demon," as the Greek has a special word for each of these two English words. (3.) In the common version the Greek article is treated without any consistency. Sometimes our indefinite article is substituted for it, as in "Be merciful to me, a sinner," which should be "the sinner," much more emphatic. Sometimes "the" is inserted where it does not belong, as in "Children of the day," while in the places where it should be given

it is omitted, as generally before "Christ:" this was a title, and should almost always be translated "the Christ," that is, the Messiah, or, the Anointed One. No respectable scholar, now-a-days, will defend such caprice and irregularity in this quite important matter of rendering the Greek article. (4.) But King James's company did quite as badly in translating the tenses of the Greek verb. They wrote our perfect tense with "have," where they should have written the imperfect: as, often, in John xvii, where we should read "I glorified Thee," "I manifested thy name," etc. The present tense is wrongly given for the perfect, in "as we have forgiven our debtors," for example. The Greek imperfect is often mis-rendered. (5.) Such prepositions as "in," "by," "through" and "of," are used incorrectly, as where "in the name of the Father," should be "into the name." (6.) Proper names and titles of officers are, in numerous cases, badly translated; while in the names for precious stones, for plants and animals, for coins and measures of weight and capacity, many errors were committed on account of the comparative ignorance, in the seventeenth century, of the natural and the civil history of Palestine. We are not perfectly informed about all these matters yet, but we have learned a great deal which was not known in 1611.

We thus see that many changes are needed in our common version to make it simply a better translation from the text actually used; but no scholar of the New Testament would think of using now, as the basis of a translation, such a poor text. Other changes, more important, are necessary, because of the fact that we have now a Greek text which far better represents the original than does the text used in 1611.

NOTE.—Teachers will find in Roberts' Companion to the Revised Version (New York, 25 cents), an abundance of illustration of the points raised in Lessons VII and VIII.

The Unity Club.

OUTLINES FOR STUDY OF LONGFELLOW'S
POEMS, BY STUDY-CLASS OF UNITY
CLUB, ST. PAUL.

METHOD SUGGESTED.

All members of the class to be workers. Eight meetings, promptly begun, each two hours long. At each meeting, three or four ten to twenty minute papers, with illustrative readings and conversation. A committee to cast the papers, help the writers to references, and have general charge of the study; its chairman to act as leader at the meetings. Writers to accept their parts and dates definitely at the outset. A good plan to print, when arranged, the full programme of subjects, writers and dates. The writers not to exceed the time-limits set for their papers and readings, and so cut out the conversation. All the class to read at home the poems for each meeting, in order to come prepared with thoughts and questions for the conversation.

I. THE POET LONGFELLOW.

(1). THE POET AND HIS HOME.

Described by friends. My Lost Youth. Morituri Salutamus ("It is too late.") Ultima Thule.

Conversation.—Your impression of the man? Of his

face? Are there many or few glimpses of the poet in his poems?

(2). CAMBRIDGE IN LONGFELLOW.

The Home: To a Child ("Once, ah, once"). Old Clock on the Stairs. Wind over Chimney (Library). Children. Children's Hour. A Shadow. The Open Window. The Two Angels.

The Town: The Village Blacksmith. From my Arm-chair. My Cathedral. In the Church-yard at Cambridge. St. John's, Cambridge. Afternoon in February.

The River: The River Charles. The Bridge. It is not always May ("So blue"). Three Friends of Mine ("The doors").

Conversation.—Why no college pictures? Any other Cambridge bits?

(3). LONGFELLOW'S FRIENDS.

Fiftieth Birthday of Agassiz. Herons of Elmwood (Lowell). Three Silences (Whittier). Wapentake (Tennyson). Preludes and Interludes to "Wayside Inn." (Squire, Lyman Howe; Student, H. W. Wales; Sicilian, Luigi Monti; Jew, Isaac Edrehi; Theologian, Dan'l Treadwell; Poet, T. W. Parsons; Musician, Ole Bull.)

Footsteps of Angels. Resignation. Three Friends of Mine (Felton, Agassiz, Sumner). Charles Sumner. To Wm. E. Channing. In the Church-yard and at Tarrytown (Irving). Hawthorne. Burial of the Poet (R. H. Dana). Bayard Taylor. The Fire of Driftwood.

Conversation.—Poet of love, or of friendship, or of sympathy,—which is Longfellow?

(4). LONGFELLOW'S IDEAL OF THE POET.

The Spirit of Poetry. Prelude to "Voices of Night." Prometheus. Epimetheus. Rain in Summer. Gaspar Becerra. Birds of Passage. The Poet and his Songs. Moods. Wind over Chimney. Daylight and Moonlight. Poets. Broken Oar. The Day is Done. The Singers. Pegasus in Pound. Descent of the Muses. Dedication to "Seaside and Fireside." The Arrow and the Song.

Conversation.—Is all this autobiographic or not? On the whole, then, is Longfellow self-revealing or self-hiding in his poetry? Any other self-revealings not noted here?

II. LONGFELLOW AS POET OF AMERICAN HISTORY.

(1). "THE COURTSHIP OF MILES STANDISH." Puritans and Indians.

Conversation.—Was John Alden true to his friend? Which was the nobler man? Are we as just to the Indian as our Puritan forefathers were?

(2). "JOHN ENDICOTT." Puritans and Quakers.

Conversation.—Lesson of the Tragedy? Was the Quaker spirit praiseworthy? (Compare Whittier's "Cassandra Southwick, A Spiritual Manifestation, The Governor's Missive").

(3). "GILES COREY." Puritans and Witches.

Conversation.—Was it worth while to write these Tragedies? Longfellow's own answer. What can be said in excuse for the Puritans? (Compare Whittier's "Proph-

ecy of Samuel Sewall, *Witch's Daughter*;" and Lecky's "Rationalism in Europe," ch. I.)

(4.) MINOR POEMS OF OUR HISTORY.

Elizabeth. Paul Revere's Ride. Slave in Dismal Swamp. The Warning. The Cumberland. A Nameless Grave. Killed at the Ford. Revenge of Rain-in-the-Face. Close of "Building of the Ship."

Conversation.—How explain the rarity of Longfellow's poems of Anti-Slavery and the War? Compare him with Whittier and Lowell as poets of Patriotism.

III. "EVANGELINE."

(1.) ACADIA, AND THE EXILES, with Readings.

Conversation.—Why does Acadian life seem idyllic, and puritan life epic? Any justification for the English? Facts and a poem—Is the beauty in the facts?

(2.) EVANGELINE.

Conversation.—Is her story the story of a maiden or a people? The key-note of the poem? Which the more interesting—Evangeline or Priscilla?

(3.) NATURE IN THE POEM.

Conversation.—Does Nature intensify or change our moods? The three most beautiful descriptions in the poem?

IV. "HIAWATHA."

(1.) SOURCES OF THE POEM.

Conversation.—Indian, Greek, Norse mythology compared,—How characterize each? Yesterday's religion, to-day's poetry,—Is that a law?

(2.) HIAWATHA.

III. Childhood. IV. Manhood. V. Fasting. VI. XV. Friends. VII, VIII. Sailing and Fishing. XXII. Departure.

Conversation.—Ideal and real Indians.

(3.) MINNEHAHA.

IV. Meeting with Hiawatha. X. Wooing. XI. Wedding-Feast. XIX. The Ghosts. XX. The Famine.

Conversation.—What makes the poem so popular? Is it a great poem? Is it a noble metre?

(4.) OTHER LEGENDS IN THE POEM.

I. The Peace-Pipe. II. The Four Winds. XIII. Blessing the Cornfields. XIV. Picture-Writing. XVII. Hunting of Pau-puk-keewis. XXI. The White Man's Foot.

Conversation. Best poem in the whole series? A nineteenth century joke—"The only good Indian is a dead Indian!" The "Indian Question." (Read "Revenge of Rain-in-the-Face.")

V. "THE GOLDEN LEGEND."

Cut, arranged and cast for reading as a drama, in three Acts, each Act introduced by a short paper.

(1.) THE ORIGIN AND STORY OF THE LEGEND.—Act I. (Parts 1, 2.)

(2.) PICTURES OF MEDIEVAL LIFE.—Act II. (Parts 3, 4.)

(3.) LUCIFER IN LITERATURE.—Act III. (Parts 5, 6.)

Conversation.—In whom lay the deepest self-surrender,—Elsie or her parents? Are Miracle Plays irreverent? (In Middle Ages, Ober-Ammergau, New York.) Is Lucifer right in his estimate of his ministers? Which is the best of the Lucifers of literature? What is Longfellow's thought in linking his three dramas (Divine Tragedy, Golden Legend, N. E. Tragedies) together into "Christus; a Mystery?" Is Abbot Joachim's thought of the "Three Ages" true? (Prologue to "Golden Legend.")

VI. MINOR LEGENDS.

(1.) OF ANIMALS.

Bell of Atri and Interlude after it. Birds of Killingworth. Walter von der Vogelweid. Emperor's Bird's-nest. Sermon of St. Francis.

Conversation.—Does the love of animals belong to a low or a high development? Which religion is the tenderer to brute life, Buddhism or Christianity? Why are n't you a member of the S. P. C. A.?"

(2.) JEWISH AND MEDIEVAL LEGENDS.

Azrael. Legend of Rabbi Ben Levi. Sandalphon. The Legend Beautiful. King Robert of Sicily. The Monk of Casal-Maggiore. The Norman Baron. Emma and Eginhard.

Conversation.—"The fair humanities of old religion. * * They live no longer in the faith of reason!" Is Coleridge right—of angels? Would you like the angels as near in life as they are in legend? (Tennyson's "In Memoriam," L., XCIII.)

(3.) NORSE LEGENDS.

Skeleton in Armor. Saga of King Olaf: I. Challenge of Thor. II. King Olaf's Return. VI. Wraith of Odin. VII. Iron-Beard. X. Rand, the Strong. XXI. King Olaf's Death-Drink. XXII. Nun of Nidaros. Tegner's Drapa.

Conversation.—"The old gods are not dead, for the great Thor still reigns." (Sigurd, the Bishop.) "Thor, the Thunderer, shall rule the earth no more."—(Tegner.) Is the old bishop or the poet right? (Mathew Arnold's "Balder Dead.")

VII. THE RELIGION OF LONGFELLOW.

(1.) FELLOWSHIP WITH NATURE.

(a.) *Nature as Symbol of Human Life:* The Be-leaguered City. Snow-Flakes. Prelude to Evangeline. Flowers. Midnight Mass for the Dying Year.

(b.) *Nature as Teacher:* Sunrise on the Hills. Autumn. Hymn to the Night. Light of Stars. The Rainy Day. A Day of Sunshine. Evangeline.

(c.) *Nature's Sympathy with Man:* Evangeline. Hiawatha. Palingenesis. Wind over Chimney. Bells of Lynn. St John's, Cambridge.

Conversation.—Which aspect of Nature predominates in Longfellow's verse, and what lesson does she chiefly teach through it? Does Longfellow seem to love Nature for herself? Does he draw pictures?

(2.) FELLOWSHIP WITH BIRDS AND BEASTS.

(See "Legends of Animals," in No. VI.)

(3.) FELLOWSHIP WITH MAN.

(a.) *Victims of Man: Slaves*—Poems of Slavery. *Jews*—Jewish Cemetery at Newport. *Indians*—Revenge of Rain-in-the-Face. *The Poor*—The Challenge.

(b.) *Dignity of Labor: Village Blacksmith. *Nuremberg.* Building of the Ship.

(c.) *Home Life: To a Child. Children. Children's Hour. Weariness. A Shadow. Day is Done. Hanging of the Crane.*

(d.) *Brotherhood of Man: Peace-Pipe (Hiawatha, I.) Arsenal at Springfield. Christmas Bells. Abbot Joachim (First Interlude in Christus.)*

Conversation.—Is Longfellow's sympathy in his imagination or his heart? Was he indifferent to the wrong of Slavery? Is patriotism strong in him, or is it overshadowed by some stronger feeling?—What?

(4.) FELLOWSHIP AND CHARACTER IN RELIGION.

(a.) *Character-Making: Builders. Ladder of St. Augustine. Excelsior. Psalm of Life. Santa Filomena. Giotto's Dream.*

(b.) *The Universal Church: Introduction of Hiawatha "Ye, whose hearts." Prologue to N. E. Legends.*

(c.) *The Deed, and No Other Creed: Prologue to Wayside Inn. Interlude after the Saga. Finale of Christus.*

Conversation.—Is the moral effect of Longfellow's poems, on the whole, active or passive? Shall we call him a religious poet? Can you give his creed?

(5.) THE IMMORTAL LIFE.

Chamber over the Gate. Susperia. The Two Angels. Reaper and Flowers. Resignation. Haunted Houses. Footsteps of Angels.

Conversation.—The foundation of his teaching of Immortality?

VIII. "THE LONGFELLOW JUG."

(Each Member bring a copy of the poems.)

(1.) KERAMOS.—The "Jug" described.

(The "Jug" for sale by Richard Briggs, Boston.)

(2.) CONUNDRUMS IN THE POEMS.

(During the meetings note allusions in the poems read that have a tale to tell; at the seventh meeting assign them by lot; and now let each be explained in a one-minute report, all referring to place in book.)

(3.) Which, to you, is LONGFELLOW'S BEST LONG, and which his BEST SHORT POEM?

(4.) Which are the SIX MOST BEAUTIFUL PASSAGES?

(5.) Name TWELVE "FAMILIAR QUOTATIONS."

(Each member bring written answers to the last three questions. Have a good time comparing the selections.)

(6.) *Conversation.*—What is Longfellow's chief characteristic as a poet? Has it been the same from his youth to his age? Does he fulfil his own ideal of the poet? If anything, what does he lack? Is he more, or less, to you, than before our study? Which poet does the class vote to study next, Whittier or Lowell,—the former more akin to Longfellow, the latter more a contrast to him?

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

BOOKS RECEIVED.

TALES OF THE CARAVAN, INN AND PALACE. By William Hauff. Translated by Edward L. Stowell. Jansen, McClurg & Co., Chicago. 1882. pp. 397. \$1.25.

MAURINE AND OTHER POEMS. By Ella Wheeler. Jansen, McClurg & Co., Chicago. 1882. pp. 254. \$1.50.

GARRISON AND THE ANTI-SLAVERY MOVEMENT. By Oliver Johnson, with an introduction by John G. Whittier. Houghton, Mifflin & Co., Boston. 1881. pp. 489. \$2.00.

WASHINGTON IRVING, in the American Men of Letters Series. By Charles Dudley Warner. Houghton, Mifflin & Co., Boston. 1881. pp. 304. \$1.25.

THE CHILDREN'S BOOK. A collection of the best and most famous stories and poems in the English language. With illustrations. By Horace E. Scudder. Houghton, Mifflin & Co., Boston. 1881. pp. 441. \$3.50.

COUNTRY BY-WAYS. By Sarah Orne Jewett. Houghton, Mifflin & Co., Boston. 1881. pp. 249. \$1.25.

MY FIRST HOLIDAY; OR, LETTERS HOME FROM COLORADO, UTAH AND CALIFORNIA. By Caroline H. Dall. Roberts Brothers, Boston. 1881. pp. 425. \$1.50.

MASSACHUSETTS IN THE WOMAN SUFFRAGE MOVEMENT. By Harriet H. Robinson. Roberts Brothers, Boston, 1881. pp. 265. \$1.25.

LITERARY NOTES.

If one of the most skillful writers of the present generation, devoting himself to one of the great men of the last generation, must produce a book of permanent value, then such must be the character of John Morley's "Life of Richard Cobden," just out in this country, and issued by Roberts Brothers.—The *Literary World*, so fertile in delightful information to the book-lover, tells us, in a recent number, that "Roberts Bros. are really Mr. Thomas Niles, a gentleman trained to the book business in the old Ticknor & Field house, who has been both architect and builder of the Roberts Bros. publishing interests." Many a famed pulpiteer might well envy the usefulness and the helpfulness of this modest missionary of culture, who has so successfully hid himself behind a business man's desk.—William S. Balch, D.D., after nearly half a century of active, conspicuous work in the Universalist pulpit, now appears as a story writer. *A Peculiar People; or, Reality in Romance*, is a story from his pen, just published by Henry A. Sumner & Co., of this city.—Geo. H. Ellis, of Boston, is about to issue "A Year of Miracle," a poem in four sermons, by Wm. C. Gannett, and "Tender and True," a collection of love poems by the editor of *Quiet Hours*, both of which books will be eagerly looked for by UNITY readers.—"Ecce Spiritus," an anonymous work from the same press, the advance sheets of which have reached our table, is a book to challenge the attention of the thoughtful.—"Gems of the Orient," a volume of sayings, aphorisms, and choice extracts from Persian, Hindu and other Eastern writings, collected by Charles D. B. Mills, of Syracuse, is also promised by the same publisher.—The November number of *The Dial* contains a pleasing notice of Bjornson's "Arne," by Kristofer Janson. It is pleasant and profitable to have one noted novelist interpret another. It is a Norwegian Dickens reviewing the Skandinavian Thackery.

GARFIELD'S WORDS: Suggestive Passages from the Public and Private Writings of James A. Garfield, compiled by W. R. Balch. Houghton, Mifflin & Co., Boston. 1881. pp. 184. \$1.00.

This volume is full of nuggets from out of the life and heart of a brave, honest worker. Some of them, like the following, are autobiographical: "Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed

overboard and compelled to sink or swim for himself." "The men who succeed best in public life are those who stand by their own convictions."

This book bears most convincing testimony to the high literary taste and scholarly habit of our fallen chief. It shows one who was the more skillful man of affairs for his being so skillful with his books. S. C. LL. J.

SKETCH OF EDWARD COLES, SECOND GOVERNOR OF ILLINOIS, AND THE SLAVERY STRUGGLE OF 1823-4. By the Hon. E. B. Washburne, Chicago. Jansen, McClurg & Co. pp. 253. \$1.75.

The struggle for the abolition of slavery in the United States will rank as one of the greatest events in the world's history; and we cannot have too many well written biographies of those who participated in the conflict between brute force on the one side and enlightened Christianity on the other. Edward Coles will hereafter rank as one of the great men, whose sense of right prevailed over any notions of expediency. The sketch is exceedingly well written; marks of the good sense and accurate judgment of Mr. Washburne abound throughout the work. The numerous anecdotes enliven its pages, and as a contribution to the history of our country it has, and will have, a permanent value.

J. C.

THE CHILDREN'S BOOK. A collection of the best and most famous Stories and Poems in the English Language, chosen by Horace E. Scudder. Houghton, Mifflin & Co., Boston. 1881. pp. 444. \$3.50.

One lays this attractive volume down feeling very much as though we had just been to a Thanksgiving dinner in our old home, where we had had a feast of good things and found our old friends in their holiday attire and happiest mood. While looking over the fables of 'The Wolf and Lamb,' 'The Tortoise and Hare,' 'The Goose that Laid the Golden Egg,' 'The Dog in the Manger,' etc., we are carried back and sit once more in the warm glow of the hickory log-fire, while the winter wind whistles in the chimney, and we are listening to these tales or telling them ourself; and we remember how we were as much wrought up over 'Little Red Riding Hood,' 'Whittington and His Cat,' 'Goody Two-Shoes,' or 'Aladdin and His Lamp,' as though we were not listening to or repeating it for the fiftieth time. They have a perennial youth, are ever fresh. Although we don't expect to be exactly "born again," still we anticipate enjoying a bit of childhood once more in this volume, with our own little ones. In this day of artistic book-making it is needless to say that it is beautifully illustrated. Mr. Scudder certainly has our thanks for this fine collection of old yet ever new gems, and so has the Houghton-Mifflin Company for putting them into such elegant attire,—the sumptuous paper, views, illustrations and artistic binding. There is nothing left to mar the great pleasure which this book gives us, except the fear that indulgent parents will allow this handsome triumph of the book-maker's art to find its way prematurely into hands that will handle it irreverently, and thus lose the tender, gentle respect which a true reader ought always to have for every book worth reading, and the regret that the book is "too high" to be reached by the barefooted little ones whose toes, if not warmed, might be forgotten in dreams of Cinderella, Puss in Boots, or "A Voyage to Lilliput."

S. C. LL. J.

THE MAN JESUS. A Course of Lectures, by John White Chadwick. Boston: Roberts Bros. pp. 258. For sale by the Colegrove Book Co., Chicago. \$1.00.

A new book by Chadwick is always pleasantly anticipated, and when the promised book is on a subject of such profound interest as "The Man Jesus" the anticipation grows to eagerness. We have been on the tip-toe of expectancy ever since the announcement in early autumn that such a book was impending, and when it came to hand no time was lost in seeking our favorite corner to enjoy the treat. At the first glance we were a little disappointed, for, on the very title page stood the ominous word, "Lectures." Now, a lecture or a sermon, though pleasant to hear, is not always satisfactory to read. And a series of popular lectures does not make a thoughtful and scholarly treatise. The qualities which add to the brilliancy and interestingness of the lecture detract from the value of the book, especially if it is upon any philosophical or critical subject.

A course of lectures is apt to be discursive and repetitious, to have irrelevant matter, and, if prepared to meet a special occasion, to give evidence of haste. None but an author who is assured, or careless, of his literary reputation, would venture to make a volume of such material without thorough revision. Mr. Chadwick has not escaped the usual fate. His book bears the stamp of its method of manufacture.

"The Man Jesus" consists of seven lectures: "Sources of Information," "The Place and Time," "Birth, Youth and Training," "Jesus as Prophet," "Jesus as Messiah," "The Resurrection," "The Deification." Under these heads it represents the conditions out of which Jesus rose, the life which he lived, the ideas which grew in him and which he presented to the people, and the process of his apotheosis. The presentation is from the standpoint of pure rationalism, rejecting all miracle as simply impossible. Miraculous birth and miraculous resurrection are pruned from the story, leaving the human life of the "Man Jesus," who taught in Galilee. The wonderful deeds resolve themselves into the healing of some sick folks whose disorders were more mental than physical, partly through Jesus' faith in himself, and partly through the faith of the people in him, which healings were exaggerated by rumor and tradition into our present narrative.

Jesus is an ingenious Galilean youth, full of the religious spirit of his age, who goes with his friends to listen to John's preaching. This preaching awakens his religious consciousness to such a degree that, after John's imprisonment, he assumes the office of teacher, and gives continued utterance to John's great idea, "The kingdom of heaven is at hand." During some ten months he preaches this "kingdom" in Galilee. At first "he led an easy, careless, joyous life," but his preaching of character, instead of ceremony, as the condition of gaining the "kingdom," soon brought him into conflict with the Pharisees, and, after John's death, it became "war to the knife." "His Galilean ministry ending in something more like failure than success," he "turned his eyes inward upon his heart and read there that he was Messiah." "The Messiah must be the incarnation of the highest possible ideal. To himself Jesus was this." With the idea of the Messiah he associated not triumph, but suffering

and death, and after death victorious compensation. "Hence arose in the mind of Jesus, and grew at length into immense, overshadowing,—nay, all-illuminating bulk, the idea of his second advent "to establish the Messianic kingdom." Full of these ideas, he goes to Jerusalem to "confront the ecclesiastical formalism" which reigned there, and, "if need be, die, the more effectually to overwhelm it with the condemnation that would be sure to follow on his death." Thus he comes to Jerusalem for the first and last time in his ministry, expecting death, but comforting his disciples with promises of a second coming, which they did not comprehend. This death he provoked by attacking the temple practices and clearing the temple courts. After a few days he is betrayed into the hands of the Sanhedrim and is by them delivered to crucifixion.

Such was "The Man Jesus,"—a mild, religious enthusiast, with a grand purpose, indeed, but who became imbued with the Messianic dream of his time, and was led by that dream to precipitate himself against the religious authorities of his country, in the expectation that he should return to the earth at no distant day for triumph.

Mr. Chadwick will hardly expect that this portraiture of "him of Nazareth" will be universally accepted, even by those of his own general way of thinking. To some it will seem lacking in virility and strength, others will find in it lineaments which are foreign to their own ideal. The motive which changed him from his first "easy, joyous, careless" attitude into that of a conscious victim going voluntarily to death, is not clearly developed. That there was a wide difference in the teaching and action of Jesus in the earlier and later months of his ministry there is abundant evidence; but that difference arose, we apprehend, not so much from the growth of the Messianic idea in him as from the altered circumstances by which he was surrounded. The change in those circumstances Mr. Chadwick does not clearly bring out. John was more than a preacher of righteousness. He was a semi-political leader. When John was murdered the people turned to Jesus as his successor. This complicated him with the authorities, caused him to shun publicity, to withdraw from Galilee, and finally to choose between exile and an appeal to Jerusalem. He chose the latter with much misgiving, and the result justified his apprehension. Concerning the detail of Mr. Chadwick's New Testament criticism there probably will be some difference of opinion. There will be those who think that he ascribes an earlier date to the synoptic gospels than can be well proven, and others who will see no absolute necessity for rejecting the legends of John where they do not conflict with those of the previous compilers. To some it will not seem wholly absurd to accept one or more early visits to Jerusalem during the time between Jesus' baptism and John's imprisonment, which is a blank in the synoptics; especially as those visits tend to explain the evident knowledge of and dislike to him, if not fear of him, among the religious aristocracy, at the commencement of his last visit, which is not natural if he had not been there before. Probably most critics will regard statements like that on page sixteen, which claims the authorship of one-seventh of the books of the New Testament as

absolutely certain, six-sevenths as extremely doubtful, and another seventh as tolerably sure, as the result of haste rather than of inaccuracy. We are conscious of the same atmosphere of haste in other portions. But while "The Man Jesus" can hardly be regarded as an entirely satisfactory treatment of its most difficult theme, it is very suggestive in many directions, is written in the most delightful spirit, and is full of flashes of insight and poetic beauty. What can be finer or truer than this?—

"I have read or heard of a remarkable Indian plant, or tree, which grows, isolated from others, to a great height, throwing few, if any, lateral branches, but suddenly, at the very top, bursting into a single flower of marvelous brilliancy and beauty, and with a fragrance which enchants the sense with unspeakable delight, and then it dies! It is a parable of the life of Jesus. Year after year it grew in silence and obscurity, sending no lateral branches, that we know of, out into the sunny Galilean air; but suddenly its top, as if sprinkled with the baptism of John, as if expanded by the fierce heats of a nation's patriotic and religious zeal, burst into a flower whose beauty and whose fragrance have enriched whole centuries of time. But as we may be sure that all that patient waiting, silent growing of the Indian tree were necessary to its one consummate flower, we may be equally sure that all the patient waiting, silent growth, of Jesus were but the needful preparation for his single year of active service among men,—a flower whose fragrance, even to this day, enriches every wind that blows."

T. B. F.

Announcements.

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I am very urgently in need of remittances to meet last quarter's claims. The churches' promised to send *half* their apportionments by November. Brethren, pay your money cheerfully.

BROOKE HERFORD,

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November 22, 1881.

Address: Church of Messiah, Chicago.

A CHRISTMAS SERVICE, just published by the W. U. S. S. Society, containing responsive service, being the tenth service in *Unity Services and Songs*, and six carols, prepared by J. Vila Blake. 8 pp. \$2.50 per hundred. This service is designed for use in a union service in which congregation and pupils unite.

A CHRISTMAS SERVICE for Sunday Schools. By Almira Seymour. Published by the Unitarian Sunday School Society, 7 Tremont Place, Boston. 8 pp. \$4.00 per hundred. This is a concert service, with dialogues, recitations and choruses for children; the whole aiming at a dramatic effect.

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UNITY was started for the purpose of representing the thoughtful and religious side of life, in the homes of the few people who belong to the Liberal Churches of America, and the very many people who, by virtue of their thoughtfulness, are compelled to live without the ministrations of any congenial church, and beyond the helpful fellowship secured by such church relations. With this aim in mind, the editorial committee have striven to secure to UNITY readers such matter as would help this somewhat limited class, rather than to amuse the many. In the preceding issues, it will be remembered, there appeared the following series of carefully prepared papers:

- I. Twelve Articles on the Growth of Doctrine; or the Old-New Creed.
- II. Twelve Articles on the Liberal Preachers of America out of the Pulpit.
- III. Twelve Articles on the Liberal Preachers of England out of the Pulpit.
- IV. Twelve Double Studies (Man and Woman) on the Art of Home Making.

These articles, while adding somewhat to the weight of the paper, have justified their publication in giving to UNITY a permanent value to many of our readers. Arrangements have been made to continue this feature of the paper in 1882. With January 1st will be begun the publication of two series of papers, each article not to exceed a page and a half in length, viz:

V. "THE UNITY CHURCH."

Being an attempt to outline our church ideals. The whole to serve as a *practical guide* to those interested in the actual formation of churches of the Liberal Faith.

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| 1. The Basis of Fellowship, - J. C. Learned, of St. Louis. | 7. The Sunday School, - F. L. Hosmer, of Cleveland. |
| 2. The Business Constitution, - T. B. Forbush, of Detroit. | 8. The Unity Club, - J. T. Sunderland, of Ann Arbor, Mich. |
| 3. Finances, - Oscar Clute, of Iowa City. | 9. Parlor and Kitchen, - G. W. Cutter, of Buffalo. |
| 4. The Pulpit, - J. V. Blake, of Quincy, Ill. | 10. The City Helpfulness, - C. W. Wendte, of Cincinnati. |
| 5. The Choir, - J. V. Blake, of Quincy, Ill. | 11. The Church Building, - Jenk. Ll. Jones, of Chicago. |
| 6. Sacraments and Festivals, W. C. Gannett, of St. Paul, Minn. | |

VI. THE WORKINGMAN'S CONSCIENCE.

By Representative Workmen of To-day.

Each writer to show, after his own fashion, the ways in which the customs, necessities and ideals of to-day shape, or fail to shape, or specially should be made to shape, the work done by the workmen of his own fellowship—i.e. short discussions of the conscience problems of to-day.

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| 1. The Farmer's Conscience, - William Ward, Algona, Iowa. | 8. The Physician's Conscience, - |
| 2. The Mechanic's Conscience, - Peter Long, St. Paul, Minn. | 9. The Artist's Conscience, - |
| 3. The Manufacturer's Conscience, - | 10. The Teacher's Conscience, Pres't C. W. Eliot, Harvard College. |
| 4. The Merchant's Conscience, - | 11. The Preacher's Conscience, E. E. Hale, D. D., Boston, Mass. |
| 5. The Banker's Conscience, - | 12. The Editor's Conscience, - G. W. Curtis, Esq., New York. |
| 6. The Railroad Man's Conscience, - A. V. H. Carpenter, Esq. | 13. The Statesman's Conscience. |
| 7. The Lawyer's Conscience, Judge G. W. McCrary, Keokuk, Ia. | |

The other features of the paper will be carried on as heretofore, only, with your help, dear reader, *better*.

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Mrs. E. T. LEONARD, Editor, Hyde Park, Ill.

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The Ladies Commission, of Boston, who give so much time to the systematic study of children's books, give in each number some results of their labor, or "Hints on What to Read." The Western Unitarian Sunday School Society have so far adopted the paper that all their Sunday School lessons hereafter will be published in its columns. With the first of the year will be begun a series of twelve Sunday School Lessons, on the Wonders of Creation, by H. M. Simmons, of Minneapolis. This to be followed by a series of twelve Sunday School Lessons on Heroes, prepared by Mrs. Sunderland.

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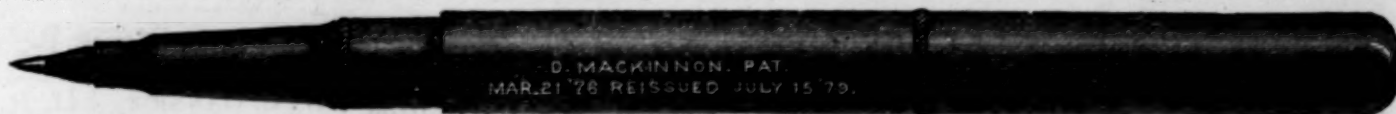
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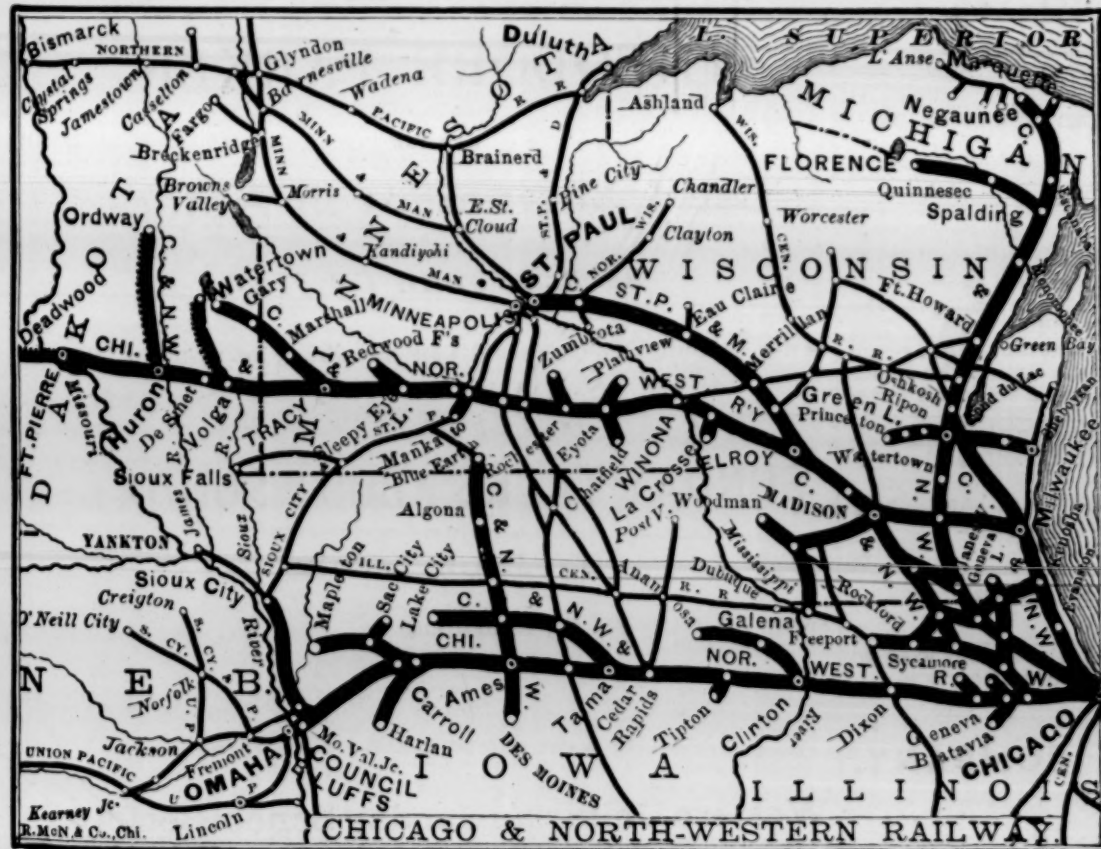
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